

Rodrigues, Etienne Alexander
Containing a historical
account of the origin



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No. II.

SCHATRIYA DIVISION,

SOORIAVAMOOSAM.

CONTAINING A

HISTORICAL ACCOUNT

OF THE

ORIGIN, CEREMONIES, IDOLATRY, MANNERS, CUSTOMS, &c.

OF THE VARIOUS

CASTES

OF THE

NATIVES OF BRITISH INDIA ;

DEDUCED FROM AUTHENTIC MANUSCRIPTS

AND

PARTICULAR ENQUIRIES.

ILLUSTRATED WITH ORIGINAL PORTRAITS OF THE CASTE PEOPLE—THEIR ORNAMENTS—
SKETCHES OF IDOLS—MARRIAGE—RELIGIOUS AND FUNERAL
PROCESSIONS, &c. &c.

BY ETIENNE ALEXANDER RODRIGUES,

OF THE SURVEY DEPARTMENT.

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BOOK I.

PRICE FOUR RUPEES EACH NUMBER.

Madras :— J. B. PHAROAH, 1838.

BOOK I.—CHAPTER I.

SCHATRIYA OR THE ROYAL CASTE.

In our account of the origin of the four principal Hindoo Castes given in the 1st Book of Brahma, we stated that the Schatriyas are next in rank to the Brahmins, and sprung from the shoulders of Brahma. To the Schatriya was assigned the profession of arms. The kingly office appertained to them. They were commanded to rule over the earth with equity, justice and mercy.

The *Schatriya Caste* is divided into two principal classes, viz. *The Solar and Lunar race monarchs*. Besides these two divisions there are four other subdivisions, viz. *Agneyamoosam Rajas, Fedookaalahvamoosam Rajas, Rasapootry, Mah-rattyer and Hindoostanee kings*—descendants of the *Lunar race*.

It is stated that the *Solar race Princes* sprung from *Brahma's right shoulder*, and the *Lunar race* from *Brahma's left shoulder*—*Etchwauk* and others were of the *Solar race*, and *Fayady* and others of the *Lunar race*.—But of all the princes of the former race, the most illustrious and glorious were *Ramachandra, Lutchmana, Baratha, and Sattrogan*, the sons of *Dasarada*—and the most renowned and celebrated princes of the *Lunar race* were *Woodesten*, commonly called *Durmaraja, Bemasanan, Arjoonan, Nagoolan* and *Sagadavun*, the sons of *Pundoo*.

Etchwack was the first king of the *Solar race*, who reigned equitably and consistently with the *Manu Sastras*—he was therefore elected to rule over fifty-six kingdoms, situated between the Himalaya mountains and Cape Kumarie.

Religion and Idolatry.—As the *Schatriyas* follow the profession of Arms, they adore as their tutelar deity *Parthasaradhy*,* *Pudrukalee* and *Doorgee*, the goddesses of Arms: and as they defend and preserve the people from invasion, tyranny and oppression, they particularly adore *Vishnoo* the supreme preserver of the universe. Their *Idolatry* consists in offering adoration to a number of petty deities and to a host of animate and inanimate objects.

Ceremonies observed on the Coronation of a King.—The king before being installed must perform ablution. The water must be brought from some sacred spring or from any other holy place and that by a man and woman, being husband and wife, of the *highest caste* and of the most irreproachable character. Ablution being performed, the king is adorned with jewels and proceeds with the business of the day.

The neighbouring kings and the relatives of Majesty, as well as the Priests and Reeshees are all invited to attend the royal ceremony. The king now distributes donations of money and confers titles of honour on his most deserving subjects—while the priests are sacrificing and performing sundry poojas—the king being seated on his throne, is invested with the kerridon† or crown which is placed on his head by the King's Priest in waiting who receives it from the chief of the *Nutvalaaur caste*, or agricultural tribe.

The duties of kings are thus laid down in the work called *Rajturungee*. In a conversation betwixt *Vikrumadityu* and *Bhurtree-Huree*, the former advises the latter to attend to the seven following duties: viz. /As *Indru*, during the four rainy

months, fills the earth with water, so a king should fill his treasury with money;—as the sun in warming the earth eight months, does not scorch it, so a king, in drawing revenue from his people, ought not to ruin them;—as the wind surrounds and fills every thing, so the king, by his officers and spies, should become acquainted with the affairs and circumstances of his whole people;—as *Uumu*, in judging men after death, is not guilty of partiality or prejudice, but punishes all the guilty, so should a king punish without favour all offenders;—as *Vuroonu*, with his pashu,† binds his enemies, so let a king bind all thieves, &c. safe in prisons;—as *Chuodru*, (the moon) by his cheering light gives pleasure to all, so should a king by gifts, &c. make all his people happy;—and as *Prit'hivee* (the earth) sustains all alike, so a king ought to feel for, and bear with all alike.

In the *Bhagavutu-Geeta*, *Krishnu* is represented as saying to *Urjoonu*, "A soldier of the *Schatriya* tribe hath no duty superior to fighting. Such soldiers as are the favourites of heaven, obtain such a glorious fight as this. If thou art slain, thou wilt obtain heaven; if thou art victorious, thou wilt enjoy a world for thy reward."

Ceremonies.—The ceremonies mentioned in detail in the 1st Book of Brahma, Chapter 2d, under Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, (in which ceremony, is concluded *Showmehaveradam*, that is instruction in *Dhunooravadun* or Archery and War) and Nos. 13, 14, 15 and 16, are likewise observed by the *Schatriya*. They also perform the daily ceremonies of the Brahmins.—See 1st Book of Brahma page 2d.

Marriage.—The *Schatriyas* are permitted to perform the eight kinds of marriage enumerated at length in Book 1st, Chapter 2d, Page 5th.

It was an established custom among the Princes of Hindoostan, both of the *Solar and Lunar Races* to have the Portrait of their daughters, sent for the inspection of the *Rajahs* of the 56 kingdoms of India. The princes of these kingdoms after inspecting the Portrait, offered themselves as candidates, for the Princess's selection by forwarding applications of alliance, called *Soyamarum*, fixing therein a day for the celebration of the marriage. On the arrival of these applications, together with the Portrait, the father of the Princess prepares the house for the celebration of the nuptials, and on the arrival of the young Princes, they assemble in the King's Banquet-room, standing in regular file—attired in their royal robes, each having his minister bearing the ensigns of his kingdom behind him. The young princess, richly attired is led into the presence of the princes—as she passes each of her suitors she makes choice of one on whose neck she places a garland. The prince who has been fortunate enough to gain the prize, has often to enter the lists against one or more of the rejected suitors; whom defeating he performs the marriage ceremonies as prescribed in the *Prejaputheum-Vevagum*.

It was also an established practice among the *Schatriyas*, to try the skill of the Candidates in Archery—and whoever among

* See Book 2d, Plate 3d, Figure 9.

† See Book 2d, Plate 3d, Figure 1.

† A wonder-working rope.

them could bend a bow of steel, which *Davatols* or *Sages*, placed in the king's house for that purpose, was to bear away the prize.

Poligamy was allowed to an unlimited extent—but the Son of the first Wife or Queen, was the heir. It is necessary to state that the Bride must of necessity be a woman of the *Schatriya* Caste.

Elovements were pretty common among the *Schatriyas*—It appears when the parents of a young princess for private reasons, refuse the application of any particular prince preferred by the young lady—she would contrive to send a message by a confidential *Brahmin*—acquainting her lover of her unalterable attachment and desire to place herself under his protection. The lover flies to the rescue of his mistress whom he conducts to his own kingdom where the young couple are married.

When it happens, that the marriage application is accepted without any opposition, the father of the bride fixes a day—and the intended Bridegroom comes in grand procession, mounted on his state-horse, accompanied by his relatives, and escorted by the royal guards—numerous dancing girls and singers following in the train. The Bridegroom arriving within the suburbs of the city, is met some miles from the palace by the relatives of the bride. The Distee ceremony (see 1st book of *Brahma*, chapter 2d, page 6) being performed, the Royal suitor is conducted to the palace, where the intended Bride first pays her compliments to the prince, from behind a screen. The *Brahmins* in the interval perform sundry ceremonies under the marriage shed, and likewise the nine sorts of *Ommom* in the names of *Parvathee*, *Paramasvaran*, and *Vishnoo*. This ceremony completed, the Talli is tied to the Princess' neck according to the roles prescribed in the *Prejapatheum Vevagum*: immediately after, the whole company move in procession thrice through the principal streets. On the termination of the ceremonies the married couple return to their kingdom with the fortune allotted to them by the father of the bride.

In case a Prince, who wishes to marry any particular Princess of another country, should not be in a condition to travel or is prevented by business or the customs of his country, he sends his state horse together with the Royal Dagger, Breast-plate and the national Flag, with a suitable number of Elephants, horses, chariots and foot soldiers to his Bride's kingdom and the marriage is performed by proxy.

Pilgrimages.—See 1st book of *Brahma*, Chapter 2d, page 8. *Pilgrimages* for performing Ablution—See 1st Book of *Brahma*, Chapter 1d, page 8.

Superstition.—See Note, 1st book of *Brahma*, chapter 2d, page 5.

Food.—Palm, Kitchady and the flesh of sheep, birds, and venison are their common food. They are fond of high living and indulge freely in the pleasure of the table, a la *Hindoo*.

Marks worn on the forehead.—See 1st book of *Brahma*, chapter 2d, page 9.

The ceremonies performed by the sick and dying, are the same as detailed in the 1st book of *Brahma*, chapter 2d, page 9.

Funeral Rites.—The funeral obsequies of *Hindoo* Princes, are grand, solemn, and imposing. The moment a prince departs this life, his remains are washed and embalmed; they are clad in royal robes, decked out with jewels, and carried in procession on a bier borne by the relatives, to the burning ground, where a pile is prepared of sandal wood and aromatic herbs—upon which the body is laid out. The eldest son or the next of kin sets the pile on fire—and the whole assembly wait till it is entirely consumed. The following day, *Sun-jevanam* or a funeral rite is performed—when the bones of the deceased are gathered together, on which milk, and odoriferous ointments are poured. They are then put into a silver or gold Urn, and thrown into the Ganges, or any other sacred river.

On the 10th or 16th day, *Pinda* or cakes are offered to the soul of the departed, and to those of his ancestors. Upon the due performance of this ceremony, it is supposed that the soul of the deceased will be transported to *Petrolug*, where it will continue to exist in happiness, in proportion to the deceased's, former virtues and charities—but should this rite be neglected the soul is precipitated into *Narkaum* or *Hell*! After the performance of the above ceremony, ablution is performed by the persons who had engaged in the rites, in order to free themselves from the pollution of the dead.

They now prepare savoury and dainty dishes. Cakes and other delicacies of the table are served out to a numerous company. The party consist of relatives and friends, and a large proportion of *Brahmins* who are feasted on such occasions with great prodigality.

CHAPTER II.

DIHUNOORAVADAM OR THE ART OF WAR.

OF THE BOW.—There are different kinds of bows. From one bamboo *Brahma* made three bows. From the nearest roots he formed that called *Pinaku*, which he gave to *Siva*. From the second part of the bamboo he made that called *Ko-dundu*, which was given to *Vishnoo*. The next called *Gandeevu*, was also possessed by *Vishnoo*, who gave it to *Purus-hoorama*. This hero, with this bow, destroyed the *Schatriya* in twenty-one different engagements. It next came into the possession of *Rama*, who placed it with *Indru* and the latter gave it to *Arjoonan*, who destroyed with it all the *Kooros*, viz. the family of *Dooryodhunu*, and subdued the ten quarters of the world. The bows called *Sharungu* are made with deer's horns. Bows containing seven joints of the bamboo are called *Suptutaru*. Those made with ivory are called *Gujuduntu*.

The bow must be three and a half or four cubits in length. The excellence of the bow consists in its strength; in its having many knots; in its being impenetrable to the point of an arrow, or the edge of the sword; in its preserving its strength after being used for a long time together. The two extremities should be of the same thickness. Some bows are painted at the back, others have small bells fastened to them; others a *chamuru** others are set with jewels, and others have small flags. The bow-strings are made of skins, bark, silk, gold thread, &c.

The bow is kept in cane and other boxes, or in cloth. *Siva* used to place his in the skin of a snake.

* The tail of the cow of *Tartary*.



E.A. Rodrigues, del.

Madrax 1837.

A HINDOO KING.
Book 2. Plate L...



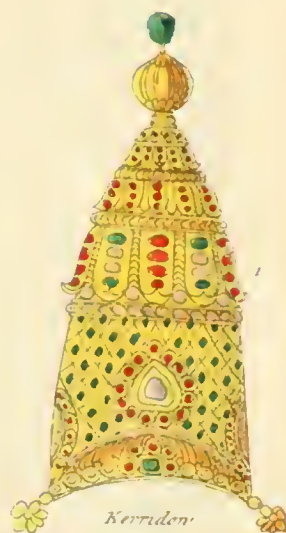
*Bogiadarte or
Shoulder Jewel*



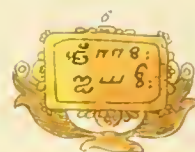
*Dastan
or Arm Jewel*



*Parthasaradhy
Patron God of the Royal Caste.*



*Keriden
or Crown*



*The Royal Seal
Kang*



*Paddakura
or Breastplate*



*Merkash or
Quiver.*

*Camau
or Bow*



*Bichwa
or Dagger*

When a youth begins to learn the use of the bow, a lucky day must be appointed. This youth must perform the menial service of his teacher; must learn on a purified spot; and at last give proofs of his proficiency. Having learned the art, the disciple must give his teacher whatever he desires.

The archer must be instructed in the method of untying the bow; of anointing it, &c. Two or three strings must be attached to one bow, lest one should break. The archer must frequently exercise himself by tossing up his bow in the air, and catching it again, and pulling the string of the bow first with one hand and then with the other. He must be skilful in wielding the bow on all sides, to keep off the arrows of the enemy. He must be well versed in producing the twang of the bow.* The string of the bow must be drawn till it reaches the ear, when the bow held at arm's length. The archer must be expert in taking his aim. A good archer makes the end of his bow almost meet, before he lets fly his arrow.

The quiver for arrows must be made of skin, and be as three-fourths of the arrow. The gods give to eminent saints quivers which contain an inexhaustible store of arrows. The archer must hang his quiver on his back with a leathern girdle.

The archer must wear two thimbles on the first and second fingers of the right hand, made of leather, or iron, or any other metal, to prevent injury from the bow-string. A leathern sleeve must be worn on the left arm, to prevent the bow from rubbing off the skin. The name of this sleeve is godha.

The archer must wear a golden or some other cap, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which must be suspended a number of small bells; a coat of mail woven with wire, or made with leather. Some of these coats are said to be impenetrable, and incapable of being broken. Besides this, the archer must have ornamental dresses.

He who engages in a single combat is called *Urdhu-rutee*. He who engages singly with hundreds of chariots is called a *Rutee*. He who singly engages with thousands is called *Utee-rutee*. He who engages singly with ten thousand is called *Muha-rutee*. He who is able to conquer in his chariot, footmen, wrestlers, spearmen, bludgeon-men, &c. is called *Rurhu-yootpu-yootput*.

Some warriors are famous for throwing arrows very rapidly; others for throwing them very far; others with force to pierce through a mountain; others are famous for a strong and never-tiring grasp; others for using the bow either with the right or left hand; others for never turning back in an engagement; others for their contempt of death; others for despising the most formidable enemies; others for being invincible in combat; others for despising fatigue; others for a courage like the sun increasing to meridian splendour.

Incantations are read, by which arrows become possessed of divine power. These incantations are of four kinds, as, *bula*, *utibula*, *viruja*, *shambhuvée*. The two first are ascribed to Vishnoo; the third to Brahma, and the last to Siva.

There are also arrows which are said to prevent the effects of other arrows. When the agany arrow is discharged, the whole air becomes full of fire. To prevent the destructive effects of this fire, the other combatant lets fly the arrow called *varooni*, when the air becomes filled with water. When one combatant lets fly the arrow called *parjyunu*, the air is filled with clouds, rain and hail; to resist this, the other combatant lets fly the *vayuvu* arrow, by which the wind rises into a tempest, and blows away the clouds, rain, &c. One combatant lets fly the *nagupashu*, which fills the air with serpents. The other combatant lets fly the *gurooru†* arrow by which all the snakes are devoured. One combatant lets fly the *gandhurvu*

arrow which causes mountains, fire, trees, wild beasts, &c. to fall. To destroy the effects of this, the other combatant lets fly the *oishiku* arrow.

Arrows have the feather of the crane, the vulture, the *kooruru*,* the crow, or some other bird at one end. They may be made of reeds, iron, &c. painted with different ornaments. The points of arrows are made of iron, steel, diamond, &c. Some are like a half moon, others have a single point, and others assume various shapes. An arrow should be about two cubits long. Besides the common bow for arrows, there is a cross-bow to discharge bullets. In the *Ramayana* the bullets said to be discharged by *Blurutu* were eighty mums in weight each, or 6400 pounds.

Bludgeons must be about the length of both arms added to the width of the body. He who is able to wield the bludgeon so as to keep off blows, or any thing thrown at him, is deemed perfect in this science. He also is commended who holds his bludgeon with a never-failing grasp; who repeats his blows rapidly and with a powerful force. It is unlawful to strike a blow with the bludgeon lower than the navel.

Wrestling.—He is acknowledged to be an excellent wrestler who can evade his antagonist by pacing round him in circles. A wrestler ought to be skilful in walking on his hands, and in pitching over his head. He ought never to permit his antagonist to throw him on his back, nor to lay hold of his foot. The wrestlers are allowed to kick one another, to strike with the fist, or open hand, or head. When his antagonist is about to seize him by the neck, the wrestler must raise his shoulders, and let his neck sink betwixt them. A third person must not interfere with the combatants. Formerly, it is said, a wrestler, or boxer, sometimes beat all the extremities of his antagonist into his body; or broke his back; or tore him in two.

In the march of an army, first go the flags, then the footmen, then those armed with shield and spear, then the bowmen, then men armed with *shalus* (a kind of spear);† then men armed with *shoolus*, (another kind of spear;) then others armed with *moosulus* (a club); then bludgeon-men; then horsemen; then warriors on elephants; then charioteers; then men on camels; then others on cows; then footmen; then the musicians; then the water-carriers; then the stores, on carriages.

Bad omens of going to war; a storm on setting off; an earth-quake; the implements of war falling out of the hands of the soldiers; vultures passing over the army, making a screaming noise. If the rays around the sun become red; if before a night engagement the moon appear small as a star; if the crane, the hawk, or the vulture be seen walking about on the earth; if the jackalls be heard howling all around; if a vulture settle on the flag of a chariot; if a thunderbolt fall; if fire fall from heaven; if darkness fill the four quarters of the heavens; if a cow, or a deer, or a Brahmin pass the army on the left as it marches along; if a jackall pass the army on the right, or if the army pass a dead man, or a pan of water on its right; if blood fall from the clouds; if a female beggar, with dishevelled hair, dressed in red cloaths, be seen to pass at the head of the army; if the flesh of the left side of the commander in chief tremble; if the horses are seen to weep, or turn back, when driven forward; if dreadful thunder be heard when the sky is calm; if the clouds become red—these also are evil omens.

The flag, fixed on a chariot, may bear the bird *Gurooru*, or *Siva's* bull; or *Hunoomanu*, the black-faced monkey; or the *kovidaru* tree;‡ or the lion; or the *mukuru*; or a fish; or a serpent; or an alms-dish; or seven palm trees; or lightning; or a tiger, &c.

* An osprey.

* By the twang of many bows together: the *Shastras* say, enemies have sometimes fallen senseless to the ground.

† The spear was a principal weapon among the Philistines and Jews. *Go-liath's* spear is said to have been 500 shekels of iron. 1 Sam. xvii. 7.

‡ *Banhinia*, of several species—This was the flag used by the Hindoo kings of the race of the sun.

† *Gurooru* is a deified bird which eats serpents.

In the engagement, the troops are to be thus disposed; a ring of footmen surrounds one division of the army; but in this ring are interspersed, here and there, charioteers, famous for prowess. This ring also contains all the different sorts of warriors. Another division of the army is formed into the shape of the bird Gurooru; another into that of a half moon; others into the forms of the lion or the tiger; another into a line of single warriors; another into the form for a carriage, or the lily, the mukuru, a rackshusu, a gundhurvu, or a bull, &c. &c.

The chariots have one,* or two, or even a thousand wheels. These chariots are made of gold, silver, iron,† wood, &c. They contain rooms, some as many as a hundred; have the form of a steeple, on which are placed flags, cow tails, and bells. These chariots are ornamented with various devices.

For the protection of one chariot a thousand elephants are employed; for the protection of each elephant, one hundred horsemen; for the protection of each horseman, ten bowmen; for the protection of each bowman, ten soldiers having sword and shield; for the protection of each foot-soldier, two others go on each side and one behind.

On commencing the engagement, each side interchanges

certain words of abuse.* In the combat are many different kinds of warfare, as single combat;† chariots with chariots; horsemen with horsemen; footmen with footmen, &c.; fighting in confusion; fighting with various weapons; fighting in ambuscade; fighting in invisible forms; assuming other shapes; discharging arrows so rapidly as that the air is filled with them; others discharge arrows so that one arrow goes into the tail of another, impelling it forward. After the men belonging to the opposite ring have been destroyed or dispersed, the central charioteers of these rings engage. In these chariot engagements, the archers first seek to kill the horses, or charioteer, ‡ for to cut the bow-string, or the flag at the top of the chariot.

In fighting, it is contrary to the laws of war to smite a warrior who has been overcome by another; or one who has turned his back; or one who is running away; or one who is fearful; or one who takes refuge with the victors; or the man who declines further fighting; or the unarmed; or a single charioteer who alone has survived in the engagement; or one deranged; or females, or children, or the aged.

He who dies in the front of the battle, ascends to heaven.

* And Goliath stood and cried unto the armies of Israel, and said unto them, "Why are ye come out," &c. "And the Philistine said I defy the armies of Israel." 1 Samuel, xvii.

* The chariot of Sooryu, (the sun) has one wheel.

† "He could not drive out the inhabitants of the valley, because they had chariots of iron." Judges i. 19. "Sisera had nine hundred chariots of iron." Judges iv. 3. "The Philistines gathered themselves against Israel, 30,000 chariots, and 6000 horsemen." 1 Samuel, xlii. 5.

‡ Some of these combatants engaged singly hundreds and thousands of chariots. "Mighty men of valour," are mentioned in the Jewish history. 2 Samuel, xxiii. &c. &c. &c.

§ "And a certain man drew a bow at venture, and smote the king of Israel between the joints of his armour: wherefore he said unto the driver of his chariot," &c. 1 Kings, xxii. 31.

CHAPTER III.

DESCRIPTIONS OF JEWELS—PLATE 3.

No 1. *Kerridon*, or Crown, made of the finest gold, of immense value but light enough to be worn on the head. The ancient records of the Hindoos, state that the crowns of their illustrious monarchs were set with invaluable gems of the largest size procurable in the world. The globular emerald fixed on the top of the crown is a solid stone of about 1½ inches in diameter. The crown represented in this plate is copied from an ancient rough painting.

No. 2. Is a royal *Scymetar*, always carried about by the king, not only as a weapon of defence, but as an emblem of royalty. It represents a fabulous two headed bird, whose claws rest upon elephants represented in a galloping attitude. The jewel bears gems of immense value, at the top of which is fixed an emerald similar to that set on the top of the crown described above—and is worn on the hand, in the same manner as a shield is held. The sharp part of it, is wrought with steel, and is concealed in a superb scabbard or case made of velvet beautifully jewelled: its value is estimated at ten thousand pagodas.

No. 3. Is a sort of *Armoury* made of gold and set with divers kinds of gems, it is fastened to the wrist by means of buckles.

No. 4. Is a royal *Breastplate*, the large ruby in the centre is very valuable. It is generally worn in a Pearl chain intermixed with gold works.

No. 5. Is an ornamented armour composed of precious gems.

No. 6. Is a *Royal Seal Ring*. The seal is of a rectangular shape, on which is engraved the name of the reigning monarch. All the decrees of the king, and other official documents are sealed with this ring.

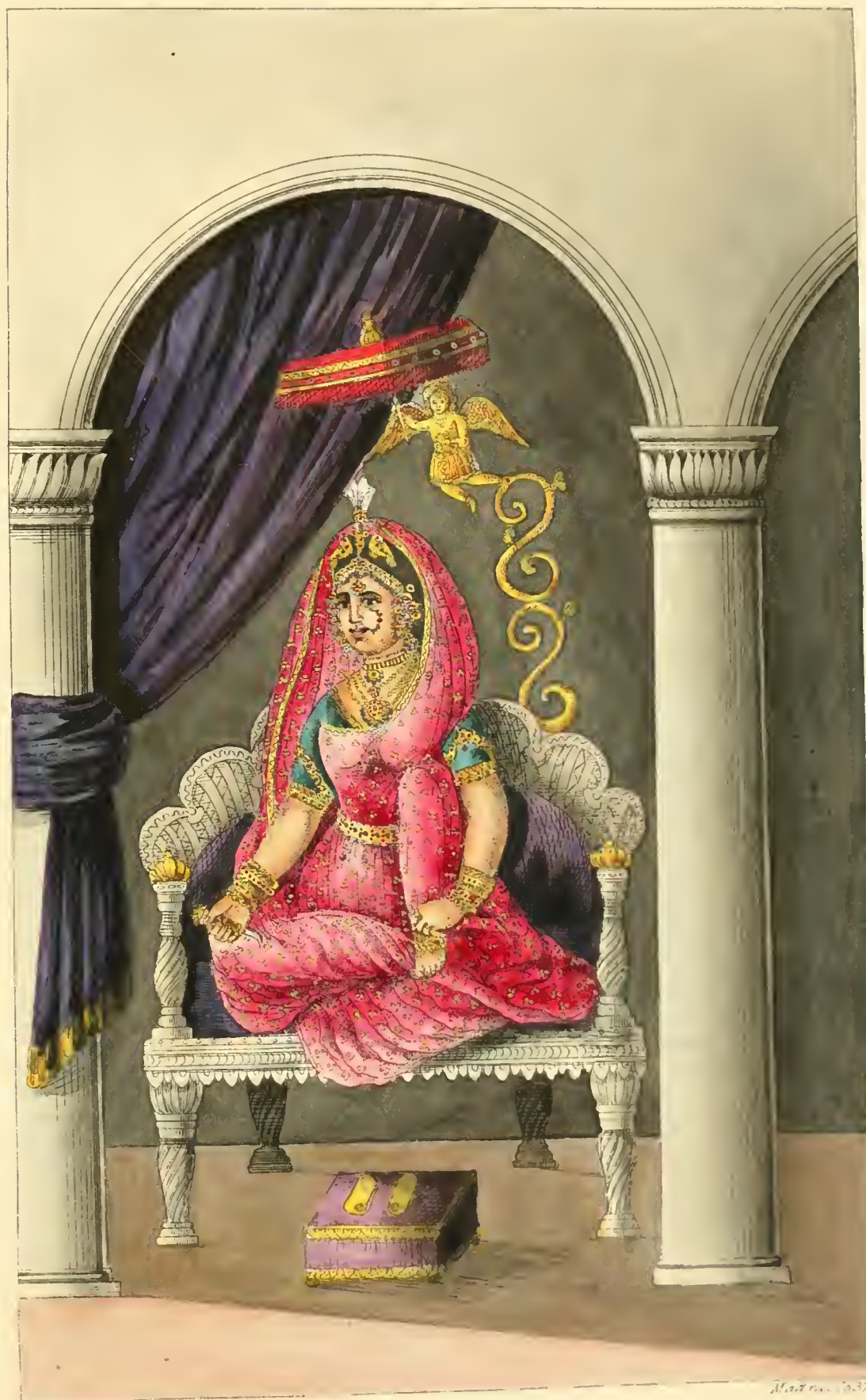
No. 7. Is a *Quiver*, ornamented with gold—and No. 8 is a *Bow*. Although the kings of Hindoostan in ancient times used this kind of weapon in battle, yet the Bow and Arrows represented in this plate formed a part of the Royal dress. They hung on the back together with a golden lance and a little National Flag.

DESCRIPTION OF THE QUEEN'S JEWELS,—PLATE 4.

No. 1. Is called *Tallasmanum* or head ornament. This very costly jewel, is worn on the forehead, each extremities of which being fastened in the hair a little above the temple. From the middle of the forehead a chain of the jewel branches off at right angles, which is kept close to the parting of the hair,—a hook in the end fastens it to another piece of jewel of a circular shape, called *Jadapilla*. From the two extremities of the jewel above the temples, fall a curious chain, called *Jumbooloo*, of 5 links each, composed of gold, rubies, emeralds, diamonds and pearls, which rest on both the cheeks, in a curved shape, the ends of which are hooked to the earring called *Kamooloo*, (No. 10.)

The kind of jewels represented here is valued at one thousand star pagodas.

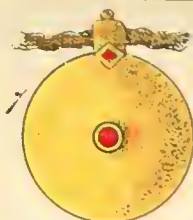
Nos. 3 and 4, *Soorien* and *Chundoreen*,—the former is called the sun and the latter the moon, from the shape each bears to these planets. They are set with most brilliant gems, and worn on the head, one on each side, of the parting of the hair, by means of hooks in the centre of each, which are fastened to the hair—each of these costly jewels may be valued at 300 pagodas.



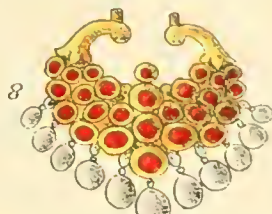
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A HINDOO QUEEN.
Plate 2 Book 2



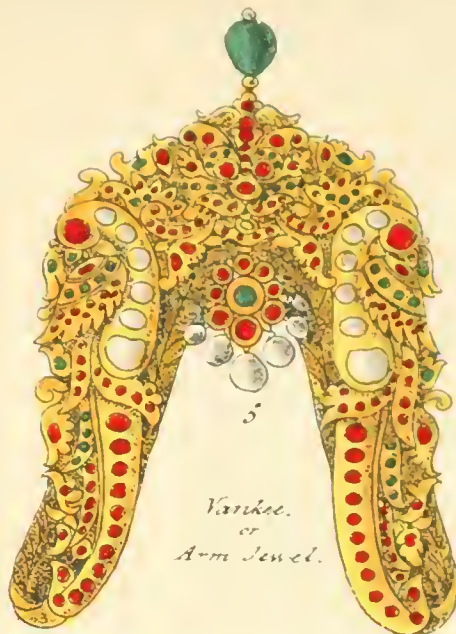
Manglasastrum, or Carriage Knot



*Kattriyasooloo,
Ear Ornament.*

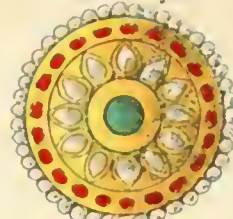


*Boogedy,
Ear Ornament.*

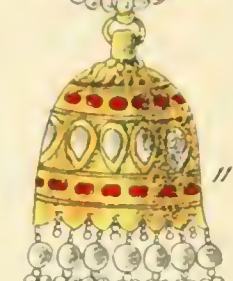


*Vankoo,
or
Arm Jewel.*

*Bunder Kannecker
Earring*



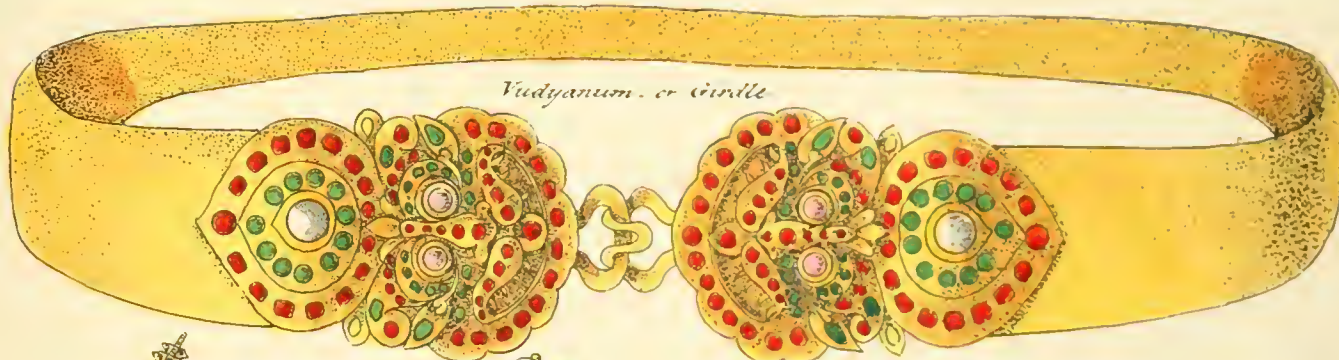
10



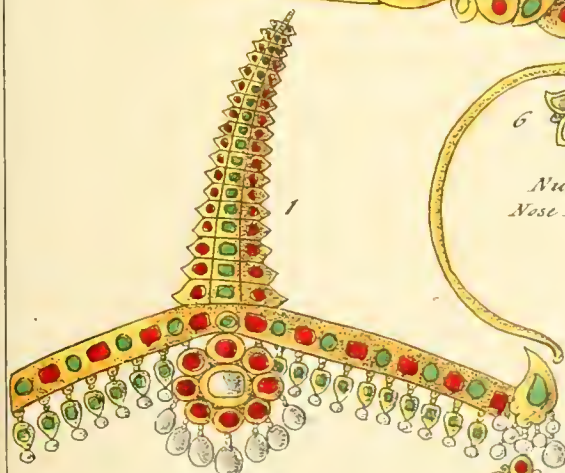
*Jesnecker
Ear-drop*

11

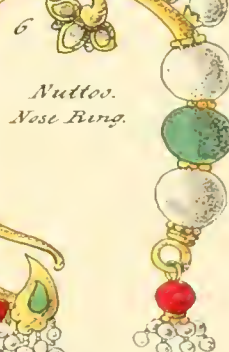
13



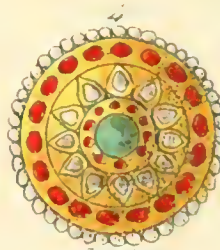
Vudyanum, or cordle



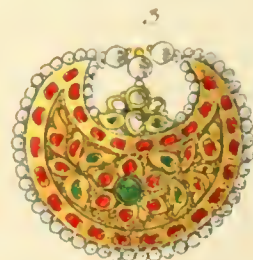
Head Ornament



*Nutloo,
Nose Ring.*



*Sweten,
Head Ornament*



*Chesdeoren,
Head Ornament*



*Beelakeo,
Nose Ornament*



Jumbhook, Hand Ornament



Paddehasstrum, Foot Ornament

There are a variety of jewels of this description of less value, worn by the inferior castes.

No. 5. Vankee, or arm jewel, is worn on each arm about 3 inches below the shoulders, and bordering the sleeves of the little jacket or Raveke, worn by Hindoo women. The numerous diamonds, rubies, emeralds, &c. that they are studded with, besides the value of gold, may be estimated at 5000 pagodas.

Jewels of this description are also used by the inferior castes, but they are of less value and inferior workmanship.

No. 6. Nuttoo or nose ring. The one represented here, values 200 pagodas. It is set with two large pearls, 3 smaller ones, a costly emerald and 3 diamonds. This jewel is worn on the right nostril which is bored to admit it.

No. 7. Represents a Talli or wedding medal, of virgin gold, and set with either a diamond or ruby, and stringed to a yellow bobbin or gold chain—many other little beads of various shapes are also stringed together. This jewel is always held most sacred by the natives of every caste, it being consecrated at marriage—and may be valued at, from 2 to 20 pagodas.

No. 8. Kattripavooloo—ear ornament, is worn a little above the Kamooloo, and is always set with stones and pearls, and fixed to the ear by means of a gold screw which goes through the bore of the ear—it is valued at from 10 to 50 pagodas.

No. 9. Boogoody—is a piece of ornament worn on the top

of the ear, it is screwed together there, and valued at from 15 to 60 pagodas.

No. 10. Bunder Kamooloo, or earrings. This jewel is worn on the lower part of the ear, it being bored broad to admit it—a ring from the lower part connects the ear-drops or jemikee, (No. 11), both are set with gems. It is called Bunder Kamooloo, from its having been first manufactured in the northern countries of India, and worn chiefly by the people of those places. The one represented in this plate is valued at 300 pagodas the pair.

No. 12. Boolakoo—or nose jewel—this is worn between the nostrils, hanging over the upper lip by means of a screw. It is set with 2 large diamonds, valued at 300 pagodas.

No. 13. Vudyanam—or girdle. This splendid jewel is worn round the waist, rather tight over the fringes of the cloth, and joined in the front—by means of a hook and eye, valued at 5000 pagodas.

No. 14. Paddasarram—or foot ornament. Those worn by Hindoo women are in general wrought with silver, seldom valued above 20 pagodas the pair. But if made of gold, valuing about 150 pagodas. The Royal Caste alone wear gold foot ornaments, but among people of inferior castes, it is considered sinful.

Lutchmee, is a name given to gold, signifying the goddess of Prosperity, and is worshipped throughout India.

HINDOO CASTES.

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